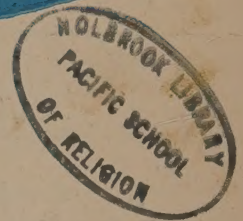


The South India CHURCHMAN

The Magazine of the Church of South India

● JULY 1973



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We Regret to Announce the sad Demise of the Rt. Rev. I. R. H. Gnanadasan in Nagercoil at 4.30 p.m. on Friday the 6th July 1973. The Funeral will take place on Saturday the 7th July at 5 p.m.

Please uphold Mrs. Gnanadasan and children in your Prayers.

—OFFICERS OF THE SYNOD

Church Finance

Finance is important for any organization in the modern world. It is important in the Church, too. But its importance is completely subservient to that of the aims and purpose of the Church. Consequently there is danger in both under-estimating and over-estimating the part finance has to play in the Church.

There have been Christian individuals and groups who have not been operating on any budgets at all and who have depended entirely on 'faith', that is without pre-commitment by any one or any society to defray their expenses or give financial support to their work. But though, in a sense, there must still be a large element of faith in the financial undertakings of the Church, it would be neither fair nor wise to start or carry on work with no firm assurance of being able to pay creditors and workmen. No Christian institution, for example, could keep its employees in suspense about the payment of salaries at the end of every month. In fact, to provide against such uncertainty, the Government and the Universities insist upon institutions, including those run by the Church, having endowments which would ensure a definite annual income to cover the gap between other receipts and expenditure.

The opposite danger is that of taking finance so seriously as to give it a higher place than worship and mission and virtually to make the diocesan treasurer and his office the controlling establishment for the activities of the whole diocese. This leads on the one hand to a predominantly financial approach to the programme of dioceses and congregations, making the availability of money the determining factor in any proposed enterprise. On the other, the successful exploitation of property and economic prosperity could expose the church to all the temptations of capitalist affluence—executive bossing, commercialisation, sophisticated, 'five-star' ways of dealing with 'clients', and the loss of the simplicity of life and behaviour so close to the heart of the Master and the beatitudes of discipleship.

Before the days of Indian Church independence, the financial responsibility for the maintenance and work of the Indian Churches, generally speaking, was that of the Missions which had started them. They invested a little in property and induced congregations to 'contribute their mite', but it was their own responsibility to make good the whole gap between local income and total expenditure and also to bring money for new church buildings, institutions and other projects. However, even from before the Indian Churches took over, there was a good deal of noise made about self-support. The best about the cry was the increased sense of responsibility on the part of the Indian Christians for running their churches while the worst was the sickeningly repeated veto of proposals, from Synod to village congregations, on the ground of there being 'no funds'.

Much thought has been given to the desirability of the stopping of foreign grants to churches in India. 'Home boards' now generally follow the policy that grant for maintenance purposes must be scaled down to nothing in a few years and that only grants for special projects should be given thereafter. Also, the idea that the 'giving' churches should be, in some ways at least, 'receiving' churches themselves (e.g. receiving missionaries from the East to work among them) is gaining support.

On our side, among thoughtful people and outside vested interests, there has been serious questioning of the total effects of increased foreign gifts to our Churches. 'Imper-



inent Layman' (whose article appearing elsewhere in this issue remains lengthy even after being drastically cut by more than half) has reiterated his contention that 'foreign money has, apart from the useful work it has enabled us to do, done spiritual havoc and has ruined the spiritual lives of several presbyters and laymen, besides successfully preventing our standing on our own legs'. It may be more true that the receipt of large sums of money from abroad has exposed the shallow moral sense or lack of real integrity in certain so-called leaders of the Church than that it has been the cause for them. But, however that may be, we are obliged to rethink the whole question of foreign aid to our Churches these days also on account of queries and suspicions being raised in the country on the 'flow' of missionary funds into India.

The uncertainty of the continuation of foreign support is, however, not the only reason for the need to rethink our financial policies in all the dioceses of the C.S.I. There is a growing desire among at least a minority of our churchmen that we should change from a 'receiving' to a 'giving' church. Costs of maintenance and establishment are continually rising. Also, our employment policy, strategy for raising funds, scrapping of certain existing offices and structures, determination of priorities—all these are tied up with how we shall plan to raise money and spend it in the future. An even more important consideration will be the renewed understanding we are being given today of the Church's main responsibility of existing for others.

Whatever sweeping changes of policy we may think of, one conclusion will be fairly certain. It is that the churches must get much more money than they do now from their members and that they should be getting much more done with the money that they get than they are doing now.

When the missions were responsible for maintaining church services and the establishment, the members of the churches were unfortunately given the idea that whatever they themselves contributed was 'giving to God'. It was as if those who paid anything to a social club or a municipality for services or privileges received should think that it was philanthropic or God-ward offering. But it is amazing how, paying a mere pittance which is far less than their proper share for the maintenance of the service of the Church to them week by week, the members of our churches have been kidding themselves into believing that they have been giving 'to the glory of God'. The giving has also been piecemeal—*sangam* or subscription, offertory at services, 'Church rice', bidding at auctions, etc. But it is really a case of the sum of the parts being very much less than what the whole ought to be—whether as a single contribution or under different heads. In fact, what they give now is scarcely sufficient even for maintenance of the Church and there is hardly anything left over for spending on what the Church is to be maintained for. The only 'outreach' organizations for which they willingly make contributions separately are

missionary societies and the Bible Society because they believe that theirs is even more specially 'God's work' than that of the Churches. Apart from this, 'local patriotism' occasionally moves them to contribute to the building or extension of churches, jubilees, anniversaries and other kinds of celebrations.

All re-thinking about church economics should begin with a reappraisal of what has been achieved by pursuing the economic policy of the past and by a restatement of the needs and priorities for the future. For mere maintenance of buildings, worship and institutions the policy of the past—with reliance of varying degrees on foreign funds in different dioceses—has been fairly adequate. But nurture—teaching, training and care of souls—became very much neglected, especially owing to the unwise policy of trying to use school teachers in government-aided church institutions for the pastoral work of whole congregations. Also, there is neither awareness of, nor provision for an outreach of service to those outside the Church at any level though, as Bishop Garrett says in his article in this issue, there is possibly a spill-over from maintenance into outreach in ways that we cannot see clearly. But future economic planning ought not to aim at perpetuating the Church primarily as an organisation for self-maintenance, but quite deliberately seek to make it functionally efficient as a servant of the nation and of society—helping the underprivileged, pioneering and co-operating in reform and working for a just society and for structures that will make more human conditions of living and working possible for all men.

Nurture, Equipment for Involvement, and Mission might well be the broad three-fold classification in the budgets of our Churches at every level in the future. They are the functional aspect of the Church, and all other aspects such as establishment must be tailored to the requirements of those functions. This means, for example, that any amount of expenditure on the ecclesiastical establishment would be a waste if it did not provide an adequate teaching ministry. So, it would be necessary to ask whether it would not be much more sensible and economical to have fewer full-time presbyters concentrating on teaching—with the help of a host of willing, capable and continuously guided honorary workers—as is being done in Indonesia than to go on providing full-time presbyters for pastorates who do nothing particular during six days of the week. This would have the advantage also of releasing more paid workers and resources for 'Equipment', that is for training laity in frontier groups or 'structures for involvement' such as Christian Professional Associations, Service Clubs for different age- and sex-groups, and citizenship groups for study and action.

The third Section of the Budget—Mission or Service—would provide for expenditure on total mission or actual involvement such as grants to voluntary associations of service, (like those for which St. Mark's, Bangalore, earmarks the entire collections of over Rs. 20,000 at its annual thanksgiving service), service projects of the local congregation or of the local congregations working in co-operation (such as for social service in Madras City), relief work and also contributions to Councils and Associations working on a national or international level for the cause of human liberation (such as contributions made by the Churches to the W.C.C. for combating racism).

If the giving in our congregations has been very low in the past it was perhaps due in some measure to wrong teaching about giving such as Bishop Azariah tried to correct even decades ago. Members of our Congregations were not helped to see that payments they made for the

maintenance of services to them were in the nature of dues rather than of charitable or devout offerings. Further, they were encouraged to think of their giving as an investment. For they were induced to give so that they might 'receive God's blessings'. They were not taught that they had to give 'till it hurts to give' because of their zeal for the Church's mission and their love of their neighbour. Stewardship education in places has helped to rectify past attitudes, but our Church has to go much farther in the teaching of its members if they are to be helped to see that the main thrust of their giving should be towards fulfilment of their mission to the world.

The education of the laity in the implications of total mission may take a long time because it has hardly been given thought to in most of our dioceses. In the meantime, therefore, it will be the responsibility of the authorities of the dioceses to distribute the total receipts in church budgets at every level among Nurture, Equipment and Involvement. A suggested ratio, perhaps only to begin with, would be 15:5:10. But if leaders of Churches would still continue to frame only Maintenance Budgets with no Projects Budgets, to vary the nomenclature a little, they would be no better than blind leaders of the blind—blind to the tasks to which God is calling our Church today and to what God Himself is doing in the world today.

In the circumstances of the present, realistically speaking, it may not be possible to expect a big and sudden spurt in the giving by members of the Church. So, immediately, those responsible for financial administration in the dioceses of the CSI should think of economies and re-deployment of funds in order to make provision for adequate expenditure on 'Equipment' and 'Mission'. At present presbyters are much more ministers of sacraments than of the Word. As it has been repeatedly pointed out, if devout and moderately educated men of good repute in villages can be ordained for honorary work as ministers of the sacraments then the *actual* pastoral work now done by presbyters could be carried out by a much smaller number assisted by honorary ministers, ordained or unordained. This would make a considerable number of clergy available for special ministries, especially under 'Equipment for Involvement'. Economies could also be effected by plugging the leaks that 'Impertinent Layman' is so indignant about. Again there could be diversion of the energies and moneys that now go into celebrations, such as anniversaries, jubilees, farewells and felicitations on which, taking into account also the expenditure of those who spend on their own to attend them, we may say that huge amounts are now being spent. Perhaps spectacular celebrations have to be provided for the common run of humanity in our churches and especially for those who have a certain kind of temperamental *rasa*. But, by the same token, these could be splendid occasions for inaugurating projects and planning out-reach and our Church may lay down a principle such as that not more than one-fifth of the total collections on such occasions should be spent on mere festival gathering and that the remaining four-fifths should be real 'giving' for a permanently valuable cause. It would appear that several of our dioceses unhesitatingly spent well over a thousand rupees each to send representatives to the Silver Jubilee celebrations of the CSI last September, but could not find or would not care to spend a hundred rupees to get someone trained at a subsidised Institute for the all-important work of laity education. There is an urgent need, therefore, to study and remould the financial structures within our Church at every level if we do not wish to carry the stigma of being a mere Maintenance Organization any further.

On What do We Spend Our Money in Tirunelveli?

T. S. GARRETT, *Bishop*

The Editor has inflicted on me the rather formidable subject, 'Our Diocesan Budget and what it reveals about programmes of nurture, maintenance and outreach'. I was still more intimidated by it when I counted no less than 51 pages of financial statements in our latest Diocesan Report and resolved there and then that, if I tackled this subject at all, I would not bore the readers of *SIC* with a lot of figures and percentages but discuss trends and attitudes, partly, no doubt, discernible in the way we spend our diocesan funds, both central and local, but also manifest in other ways.

One difficulty about cataloguing expenditure on 'nurture, maintenance and outreach' is that it is not easy, or even possible to fit the various items in our accounts neatly and decisively into one of these three categories to the exclusion of the others. Maintenance and nurture may well be necessary preconditions for outreach; for a church which does not maintain itself and nurture its members in the faith may well not be able to reach out to the unreached. Let us then face the fact straightaway that we do spend a very large proportion of our income on acquiring or maintaining property and keeping the organization going. Perhaps this is to be expected in a diocese which is due to celebrate the bicentenary of its beginnings in seven years' time. The salaries, allowances and pensions of clergy and other full-time diocesan workers account for over one-third of our central diocesan expenditure: the cost of maintaining 532 educational foundations, though the complete financial statistics for these are not easily available, may well swallow up more than half our income. Expenditure on evangelistic and social projects more clearly categorized as 'outreach' makes a poor showing in comparison.

As we have said, however, it is not easy to pin down our expenditure to these particular categories. Our clergy and other diocesan workers *ought* (in the case of the clergy, by their ordination vows) to be committed as much to outreach in mission to the world as to the maintenance of the Church's worship and organization and the physical and spiritual nurture of its members. Our impressive network of schools and colleges ought similarly to be for the benefit of all residents in their respective localities—a specific Christian contribution to the education of the district which bounds the diocese—and not only to provide Christians with employment and facilities to educate their children. Whether what ought to happen in fact does happen is another matter.

Here we come to the vital importance of the attitudes which prevail among us. We may thank God for the sturdy church loyalty which is everywhere manifest from the simple struggling agricultural labourer to the more sophisticated business or professional man or woman: it is not so manifest that it is an outward-looking loyalty rather than an inward-looking one. When a local congregation indulges

in a spending spree to adorn its church building with a skyward-soaring tower or a galaxy of pyrotechnics and illuminations at the annual dedication festival, is this expenditure to the glory of God and a witness to the neighbourhood, Christian and non-Christian? Or is it part of the Christian tribal dance we perform from time to time to our own gratification and which we feel will somehow secure God's blessing upon us?

The stronger a diocese is in church membership the more it is inclined to occupy the energy and attention of its members with activities of an internal character with not much appeal or relation to those not already committed to Christian faith. The stronger a congregation is the more attention it demands from its clergy both in the conduct of worship and in pastoral participation in various Christian occasions both public and private. The small struggling congregation out on the 'frontier' of non-Christian environment tends to be neglected, and the call to leave the ninety and nine and seek out the one lost sheep to be ignored. Tirunelveli is doubtless not alone in this defect of vision; but it has as much cause for heart-searching about it as any other area of the Church.

Yet perhaps God does work through us in spite of ourselves. The very fact that the Church already exists in strength means that those who do come in as new converts find themselves at once members of a large fellowship. The very size of our big Christian meetings—harvest festivals, conventions, etc.—attracts the attention of the unbeliever and encourages him to attend, whereas he might well stay away from a smaller and less impressive concourse. The key, however, to 'outreach' does not necessarily lie with the large meeting or even with organized evangelism, whether it be the evangelism of conventional preaching or evangelism by social penetration. Here the 'in spite of ourselves' factor is cogent. A discerning visitor to the diocese several years ago remarked that our 'unofficial' evangelism appeared to be yielding more fruit than the work sponsored and paid for by the diocese. This is probably still as true now as it was then. Our not very impressive annual accession of converts as often as not occurs in unexpected places and its unforeseen ways as a result of the witness of people whom one would not easily pick out from the crowd as obvious evangelists, but who happen to have been endowed with the gift to communicating the Gospel. Our larger items of expenditure doubtless accurately reflect our dominant interests and the paucity of expenditure on some items cannot fail to betray our prevailing blind spots. But whether a larger expenditure on outreach would make that outreach more effective is a question not easy to answer. There is a sense in which the movement of the Spirit comes without man's engineering of it or payment for it.

St. Mark's Cathedral, Bangalore, as a Giving Church

SUNDAR CLARKE, *Presbyter*, St. Mark's Cathedral

I have been asked by the Editor to send an article on the above subject. At the very outset I must confess a certain amount of embarrassment. It is rather delicate for us to make mention of what we are doing. However, this article will not only be a record of what we are doing but also an account of what more we ought to be doing. It is written as an act of Thanksgiving to God.

Worship for others

In one of the articles written by my predecessor, the Rev. Alexandar D. John and contributed to the Methodist Missionary Society in their magazine *Now*, he has spoken of this Cathedral as a 'Church for others'. The membership of this Cathedral comprises people from different countries. Besides its strong international flavour, we have worshippers of different languages. Hindi, Kannada, Malayalam, Telugu, Tamil and English are the main languages of the people who worship here. The worshippers also come from various backgrounds and besides the C.S.I. we have Lutherans, Episcopal Methodists, Marthomites, Jacobites, etc., joining us at worship. Ecumenical services are fairly common and this Cathedral has become very much of a meeting centre for the various denominations in Bangalore. Along with the three full-time staff of the Cathedral we have five others attached to the Clergy role and this is also well-represented—bringing together the Episcopal Methodist Church and the Baptist Church. We are looking out for a Lutheran to join this happy fellowship! We are also trying to cater to the different age groups in our community and we have special services for the youth and special services for children. In this way St. Mark's seeks to be a worshipping Church and the worship is always an act by the people and for the people.

Living for others

Bangalore has changed in every way during the past two decades. In 1953 life was slower, the climate colder and living so different. Today Bangalore is pulsating with life. The throb of the Industrial complex is becoming faster and faster. Bangalore today appears growing and sometimes even over-grown with industries. The Cathedral is seeking to make an out-reach into the Industrial World through its Industrial Team Service headed by Mr. Paul Siromoni. A more recent emphasis of the Industrial Team Service has been on 'Human Development' and the team has begun to concentrate on the particular aspects concerning various people in Industries irrespective of the labour and management groups. Alongside of the horizontal dimension of working with labour and management, effort is made to study and work with a particular factory in the vertical dimension. Behavioural Sciences, Sensitivity Training, T-group sessions and group dynamics are used in our various programmes. The result of this has been that the team is now being invited beyond the city and state limits and there are requests from all over the country.

Mrs. Paul Siromoni, a doctor by profession, has been doing quiet and good service to the Community in the neighbourhood. She through the Medico-Pastoral Association has organized the Suicide Prevention Squad which organizes regular training programmes. She is also an active member of the Alcoholics Anonymous and extends her home and her services to the alcoholic addicts. She is now seriously considering building a complex of buildings some-

where in Bangalore, preferably in our Cathedral premises, as a half-way home for the mentally retarded.

A very recent addition to the staff is Mr. Alexander Devasundaram who is the Secretary for 'Nurture and Communication'. He is making every attempt to relate the needs of our neighbour to the life of the church and also striving to take the congregation beyond the four walls of the Cathedral. A very recent revival in the Cathedral has been in the direction of the youth. We can hardly keep back the youth of the Cathedral parish. We are truly grateful to God for their eagerness and enthusiasm. At the time this article is being written the youth of our parish have been responsible for sponsoring a medical relief team to Chittapur. A five-member team of young people consisting of a Doctor, two nurses and two youth volunteers are spending a week in the drought-hit areas of North Mysore. They will report back to us and we have begun to work in these areas which are badly in need of help. The youth have gone round the city of Bangalore and raised Rs. 6,000, parcels of old clothes, medicines and food stuff. They have truly been a source of inspiration to us. St. Mark's Cathedral is striving hard to be a church living for others.

Giving for others

Since the time of the Rev. Harry Daniel, St. Mark's Cathedral has been celebrating a thanksgiving festival every year. It is a deviation from the traditional In-gathering or Harvest Festival. It seems rather odd to have a harvest festival in an urban Church such as this, because there is no real fruit of the field to offer to God. Instead a new pattern has been evolved where the whole parish thanks God for the giant wheel in Industry, for the hammer and the chisel, for the bulb and the electrical appliance, for the paper and the print, for the Radio and the Telephone and for the fruit and the flower. The thanksgiving festival of St. Mark's is a great occasion for bringing together the whole parish. It is normally a festival running through a week, well planned months ahead of time. It is a festival in which the whole parish is involved and where various groups of people meet for various committees to do various things. It normally begins with a service of Thanksgiving on a Sunday morning and finishes with the service of dedication on the following Sunday evening. During the week there is a Children's Day, a Youth Day, a Day of Musical Competition, a Day with a Drama and a Day with a Fiesta which is the big financial drive. Every year we raise nearly Rs. 25,000 through the Thanksgiving Festival and this money is normally spent largely on deserving and needy organizations irrespective of religious affiliation. Last year we went further and even made arrangements to support a worker project programme of the California Migrant Ministry, in the United States of America. I give below the money disbursed last year. It will be observed that we distributed our money largely to service agencies which are not Christian.

	Rs.
1. Navajeevana Nilayam (An Institute for Leprosy Patients)	1,000
2. Deena Deva Sangam	1,000
3. Association for Physically Handicapped	500
4. Welfare Committee Association for the mentally handicapped	1,000
5. Muslim Orphanage	1,000

	Rs.
6. Blind School, Whitefield	500
7. Shanthi Sadhana	500
8. St. Michael's Convent	500
9. Ashaktha Poshaka Sabha	500
10. Cheshire Home	500
11. Ex-Service Men's Association	250
12. A.I.D. Hospital, Coorg	250
13. Medico Pastoral Association	250
14. Anatha Ashram	250
15. Displaced Widows	250
16. Prime Minister's National Relief Fund	3,000
17. National Christian Council of India, Relief and Emergency Work in India	1,375

It was also decided that a contribution worth 500 dollars might be made to U.S.A Worker-Project Programme of the California Migrant Ministry.

This has not kept us away from our responsibilities to other Churches and Christian Organizations. Besides the

above we have been generously supporting many Christian Organizations and Missionary Projects. In this small way we have tried to share God's blessing with others. Living for others and giving for others has been our primary consideration. We have tried to concern ourselves with the needs of others—religious affiliation has hardly been a consideration—human need has preoccupied our thinking.

Denying for others

Along with a little good that has been done there is room for plenty more to be done. A question that comes up to me is, 'Has our giving been enough? Have we given of our affluence and how much has it cost us to give?' St. Mark's cannot afford to live on the laurels of the past. There are still many areas in which we need to give more.

We should learn to give till it costs us to give, till it hurts us to give. This will imply a denying of ourselves in giving for others. St. Mark's Cathedral should reflect on this dimension of giving. May God guide us into the future so that we will be much more a Church for others—much more a giving Church.

Church Offerings—How we get them and What we do with them

The Rev. J. D. BARNABAS, Ootacamund

The pattern of the Church in our land has to undergo a change on account of many reasons not excluding political and social; and the groove it has so far got into is so deep that it fails to note the terrific changes taking place around it in our land. The method of offerings in our Church had its basis in the Western Church. It is high time we pulled it out from the Western influence and put it on true Christian principles, taking advantage of the rich religious heritage of our own land.

We and all we possess belong to the Almighty and we have to offer the whole to Him and not to the firm that makes use of the land, or to the Government—though this view may be diametrically opposed to the modern trend of thought.

The average income of our countrymen has increased; but so also his expenditure, the latter so enormously as to draw him into a ruinous condition. In the midst of this economical deterioration, we often hear the claim made by our Churches that their income has increased, but they evidently fail to note that the increase of the Church income has not kept proportion with the increase in income of its members. It is also to be noted that the giving to the church by those who are financially poor has shown an upward trend in contrast to that of people who are well placed in society and who are financially well-off. So, our Church has to formulate new methods to augment its income. Members of our churches cannot be said to be lagging behind in giving. If a worthy cause is put before the congregation, members do come forward to lend support to it. No appeal for a proper cause has been turned down by our members. So, it has to be admitted that the congregations have not been told of the real need of the Church. The objective of the Church is not clear.

With the vision dimmed, the church goes on not sure of its steps. The relevant question is, how does the Church in our land spend the money? The money should be spent to meet the expenses of the various activities of the church, such as the educational, medical and evangelistic. Nowadays it has become the practice to spend most of the income to pay the Pastors, to maintain certain institutions

and to help run centrally-operated Diocesan Offices. Self-support is really a self-deceiving state. Paying the Pastor and meeting other expenses of the local Church have become the main concern of many churches. In the changed condition of our land, it may happen that all the activities of the Church except evangelism may be taken over by the State. So, now is the time for the Church to give a proper incentive to evangelism. Evangelism is not merely looking around at the non-Christian population in our land, we have to turn our eyes also towards the souls in the 'advanced nations, who are drowned in the floods of materialism'. The field for our missionaries is not confined within the boundaries of our land. Nor does it extend only to the East; but it spreads towards the West also. So the Church in our land would do well to augment its income not merely to pay the Pastors and to run the institutions, as has been done so far, but to infuse evangelistic zeal amidst us, so that the Gospel message could be taken in and outside our land.

The traditional methods so far adopted such as collecting monthly or annual subscriptions, collecting offertories and conducting sales and Harvest festivals have to be supplemented. Christians living together as a community in a particular locality are gradually becoming fewer in number. They have their homes for various reasons and live amidst non-Christians in distant and different places. They could not be closely attached to the local church by reason of distance and nature of their work. They could well be contacted by a central organisation.

Certain groups still preach giving tithes. Few practise it with all seriousness. A word of caution is necessary here. Paying tithe itself is no virtue, unless one offers one's 'all'. Moreover, such an offering should not make him self-righteous; nor should it make him feel 'holier than thou' towards others.

It is worthwhile to ponder our tottering financial condition, while the income of the Hindu temples has of late increased to leaps and bounds. The spiritual yearning in our land is a fact not to be ignored. But something is lacking in us; consequently the Indian mind is not captured.

Responsible Administration of Funds Received

It has not been a pleasant task writing this article. I would never, *suo moto*, have attempted to write it. It is not pleasant to criticise the life of a Church which I love and to reveal facts which some church authorities would have liked to keep secret. But the Editor was insistent on my writing an article on Church finances and I had to give in. The CSI does not consist wholly of saintly bishops and presbyters who are true to the vows which they made at their ordination or thoroughly honest laymen. There are black sheep at every level and it is proper that their evil-doings, if not their names, should be exposed. The words in the heading of this article are the Editor's own. But why this euphemism? What needs to be dealt with in this article is not irregularities due to innocent inexperience and inefficiency; but misfeasance committed quite deliberately. It is thieving, which should have been allowed to be dealt with under the Indian Penal Code and not suppressed and kept hidden. Pseudo-sympathy only makes matters worse. What is happening on a large scale in the Church of South India has become a crying scandal and has made us seem, in the eyes of non-Christians, hypocrites, and has taken away all justification to preach to them. We have lost our face. We can no longer pose as people having a higher standard of morality than they have. The Editor has also exhorted me to give a 'fair and frank criticism'. I shall try to obey this behest.

This article has not been written in order to defame good people or to expose bad people; but facts will be stated, in sufficient detail, so that the people who are involved in such criminal actions as are described, might recognise themselves and their dioceses and try to amend themselves and stop doing such evil henceforth, such as mismanagement of church property and un-Christian handling of moneys, food gifts and gifts of clothing. Those who do not recognise themselves need not feel that it is indelicate for such things to be said of our Church. They are being said just because they are happening and should happen no more, if we are to have any justification for calling ourselves the followers of Christ.

The Scandal

Cases of mishandling of funds and food gifts sent to us from abroad, and even of our own moneys and property collected within or held by the Church, are growing in number day by day and appear to go on unchecked by the powers-that-be in the Church. It is not merely our irresponsibility that has become a scandal but actual misappropriations of moneys and deliberate misdiversion of gift articles. Ask CASA for a list of persons whom they appointed as distributors of their gifts and who made personal profit by selling away to merchants lots of it. They will give you one that is a mile long.

In its report to the January 1970 Synod, the Synod Committee on Social and Economic Concerns, said, 'Where the Church deals with money there should be scrupulous honesty; and those found unworthy of stewardship should not be allowed to continue in positions of responsibility. Strict accountability should be insisted on and economic matters should be dealt with on competent business lines'. The Synod chose to accept the recommendation and passed a resolution, but namby-pamby in wording and in intention.

If the Committee carefully worded its recommendation so as not to ruffle any one's feelings, the Synod went a step further and its resolution was even more innocuous than usual and no wonder diocesan leaders pooh-poohed it, knowing that the Synod itself was wholly impotent to do

anything. The resolution made as much impression on our diocesan leaders as a shower of rain on a herd of buffaloes wallowing in a mud pit. The Synod should have required dioceses to hand over to the police every one who was found or was known to be misappropriating Church money, whether its own or a gift from abroad. We are yet after three years to hear of a single case where a diocesan bishop felt impelled by his conscience to put down such evil-doing with a strong hand. Perhaps some bishops fear that they will soon see themselves out of their dioceses or even of their office if they started taking really serious steps for putting down the evil. The 1970 Synod wanted a fool-proof machinery, in every diocese where such things are going on, to watch for such misbehaviour on the part of presbyters and the laity, and take action to put an end to this sort of sin in the CSI once for all. Two such cases handed over to the police with all the proofs, without interference by the concerned bishop, would have put every other intending misappropriator in the Church on his guard. For the perpetrators of these crimes are no fools; they are clever knaves, and what is wanted, therefore, is a knave-proof machinery; and that is provided only by the law of the land.

The canker of criminal misappropriation not only still persists in almost every one of the dioceses of the Church but is gnawing deeper and deeper every day into the vitals of the spiritual life of the Church, as was pointed out in Chapter II of *Renewal and Advance* (page 43): 'Instances of misappropriation in local church finances, in the management of our institutions and in the various offices of our dioceses, come to light with depressing frequency and not only among lay persons. Our committees are usually far too tolerant of such misdemeanours.' Under Chapter III, iii, we find it stated '**Excessive help from abroad is the greatest hindrance to spiritual growth in the Church**'. At that time Kindernothilfe and the C.C.F. had not come into the picture. It is the fact that these and other rich and philanthropic Societies in the West are flooding us with lakhs and lakhs of rupees and hundred of tonnes of food-gifts that have brought about this scandalous behaviour on the part of the members of our Church. It is after these and such other charitable societies which no doubt are well intentioned, but sadly ill-advised or too easily moved by false and exaggerated reports into undue generosity, began to pour a stream of dollars and Swiss francs into the coffers of dioceses of the CSI that criminal misappropriation became the order of the day. Instead of stray cases of misbehaviour, we now hear of numerous cases, and practically in every diocese and not all of them are exposed to the light of day. On the other hand every effort is made to keep them suppressed and hidden and protected from investigation by those competent to investigate and whose duty it is to do so. We have to say to our donors: Do please spare us, poor ones, from the temptation to sin. Of course your magnanimous gifts help us to do some good things which we could not do with our own money or rather are not willing to do with our own money at some sacrifice to our comfort. If your conscience impels you to distribute part of your wealth to less affluent countries, please look out for some people who will use the gifts more honestly and take every step to see that your gifts do not corrupt our Church.'

Facts

Now for some examples of improper use of funds either received from abroad or collected from the members of our Church.

1. All the sums received from abroad do not go into the funds of the diocese and to the proper head of account. Part of them goes into private pockets and only the balance goes into the diocesan accounts. *The Christian Focus* has this to say about this and it is not a journal given to making false and unverified statements. The issue of 15th April 1973 contains a note on *The Role of the Bishop's Wife*. In that note the following information is given. 'In one of our Southern dioceses the Bishop's wife, though lacking the necessary qualifications, holds the office of the Correspondent of an Anglo-Indian High School of the diocese, besides being the Liaison Officer of Kindernothilfe, for which sinecure, we understand, she receives a personal grant or salary of Rs. 8,000 per annum (roughly about Rs. 650 per mensem). If the people of the diocese think that this is a sort of monopolist partnership in an episcopal firm, they cannot be blamed for it.'

2. In another diocese, during a scarcity period, the senior presbyter entrusted with the task of distributing foodstuffs to the poor of the area diverted a whole lorry-load of rice bags from its legitimate destination. He made private arrangements to sell the whole lorry-load, on its arrival to a local grain merchant. The poor people for whom the rice was intended to be distributed free were thus about to be deprived of their food. Such a flagrant crime committed in broad daylight became known to the whole town. The local people informed the police, who came and arrested the presbyter and put him in the lock-up and took charge of the rice. The presbyter thereupon sent word to the bishop of the diocese, living some thirty miles away. The bishop came rushing in his car and pleaded with the police to release the presbyter and not to take action to prosecute him. The senior presbyter happened to be the Vice-Chairman of the diocese. The bishop did not realise that he was abetting a serious crime by his interference. The Police then distributed the rice to the poor people. The presbyter was of course made to return to the grain merchant the cash he had received. The matter ended there. All that the bishop thought was necessary to be done was to transfer the presbyter to some other station. How the presbyter could have led the people in divine worship whom he had decided to deprive of their food or celebrated Holy Communion in the church is incomprehensible! His conscience must have been completely dead.

3. In yet another diocese the same story was repeated, only with a whole lorry-load of milk-powder tins instead of rice. Again the local people who saw this crime being committed informed the police who took immediate action. The Bishop used his influence and got the presbyter released. The presbyter is now flourishing under official patronage for the moment; he might even become a bishop, who knows!

4. One sophisticated way adopted by presbyters to amass wealth is to make friends with affluent people in the West, either by correspondence or more often personally if the presbyter is one who was sent abroad, or invited by some Missionary Society to come over, for higher studies or for acquiring greater experience in pastoral work in order that 'the C.S.I. may be able to meet the situation arising from the withdrawal of foreign missionaries and the increasing difficulty in getting replacements from overseas'. But the results of this system or experiment have not been wholly what were anticipated. One of the several undesirable side-effects of the scheme is that some of the stipendaries make friends with one or more affluent people while abroad, whose friendship they exploit by asking for monetary help for their work, giving fictitious reports supported by faked photographs. In India you can take thousands of photographs of slums and slum children and of thatched school

sheds and pretend that they are the scene of your work. The business tycoon in U.S.A. is immediately moved to send a large sum of money which he fondly believes is being used to relieve the miserable condition of the lowest class of people in this country. The unscrupulous presbyter uses a sizeable part of the money to build a grand place for himself to live in, and beautifies it in American style, sends his children to America for higher studies and lives happily ever afterwards. The money therefore goes back, in a sense to where it came from; only neither India nor the poor in the Church are benefited. It is irresponsibility of the worst kind in the administration of funds received. Unfortunately, it is such people who are supposed to be being groomed for future leadership in our Church, when foreign missionaries are no longer allowed to come here.

It passes one's understanding why, when Missionary Societies and Boards and Christian philanthropic organisations like Kindernothilfe, CCF, CASA, CARE and the like send monetary and other help, they do not ask for proofs that the gifts have been properly and conscientiously used, such as an audit report by a reputed firm of honest auditors; and in the case of buildings put up with the money received that the work was done well and at the cheapest cost. Again, why dioceses should start buildings without calling for competitive tenders from reliable contractors, one cannot see. 'Departmental' execution of building works is perhaps the most wasteful way to build buildings which will last. The Engineer put in charge, however clever and honest, does not have all the facilities which contractors have, labour, material, etc. If the contractors are a reputable and respectable firm they do the work better, quicker and cheaper than when the work is done 'departmentally', i.e. under the supervision of the diocesan Engineer himself. Of course even when the work is entrusted to a contractor strict supervision is necessary, in order to ensure that materials up to standard are used and that the work itself is not scamped. But who cares when the building is wholly financed from abroad! If our foreign friends do not ensure Christian execution of works or conscientious use of their moneys, they have no business to send money and ruin our souls. We have been spoon-fed far too long. We are now unable to eat our food by ourselves. The almighty dollar and the all-powerful mark are great dangers to our morals and our spiritual life.

Now, leaving alone our spiritual leaders, let us turn to the laity. The laity who are most closely connected with the Church's work are the members of our pastorate and Diocesan committees. The main duty of the members of the pastorate committee is to conserve and manage honestly and efficiently the church property which lies within the limits of the pastorate so that the property may bring in some income to the pastorate. For reasons of failure to exercise proper supervision these items of immovable property are almost everywhere mismanaged. Several items have been lost to the Church as the pastor and his committee allowed unauthorised persons to squat on the land, of course for a consideration, and after several years the encroacher claims the land as his own and you have to fight it out in court. Many Pastorate Committees also fail to discharge their responsibility for the proper collection and accounting of all moneys which are given by the congregation to the church—Sunday offertories, monthly subscriptions, if any are collected, *sangam* collections, thank offerings, banns fees and the like.

In one of our dioceses there is a fairly affluent town parish which gets quite a lot of income and which has of course a pastorate committee to manage the pastorate's affairs. The treasurer is a layman. It was recently found that a sum of about nine thousand rupees could not be accounted for by him as he had misappropriated it. The misappropriation was not reported to the police. What is worse, when a new

Committee had been formed the same man who, as treasurer, had misappropriated moneys was re-elected as treasurer. Protests made by some of the members were brushed aside by the Pastor as Chairman of the Committee. It was pretty obvious that the Pastor had had a share in the misappropriated moneys. All this is apparently a vicious interpretation of St. Paul's statement, 'Who tends a flock without getting some of the milk?' (I Cor. 9: 7) (R.S.V.).

In another diocese a missionary bought up a large extent of land, cheap at that time, and built a row of houses to be rented out in order to bring in some income to the Church. The High School Headmaster is occupying a big bungalow built originally for a missionary. Whether he pays any rent or not, and if he does, how much he pays, is not known. The diocesan treasurer might know. The whole lot of houses in the compound is let on very nominal rent to the members of the pastorate committee and of the school staff, the selection of the tenants being confined to the same community as that of the Headmaster. Enquiry shows that most of the tenants have not been paying even the small nominal rent for the houses for months and years on end and no one cares. Nothing is done about it. The diocese has a man—an office-holder of the diocese—who is paid a salary just to do this kind of work, go about visiting the rural and urban parishes, looking into the Property register to see if it is being properly maintained, and then inspect the items of Church property in the Parish and satisfy himself that all cultivable lands have been properly leased out to tenants and that the tenants pay the rents regularly, that all vacant land is properly conserved and kept free of squatters and so on. This is not being done. The man either does not know the least thing about lands, their extents or their cultivation or about the current rates of rents of houses in the locality or chooses to 'let sleeping dogs lie'. If this is not inefficient administration, what is? For all we know, he may be a relation or creature of the Secretary of the Diocesan Council and can therefore not be questioned.

Is there no way out?

It will be quite unfair to expect the Bishop to exercise

the same kind of control over his staff as in former times. But it will not be improper to suggest that every Bishop should have a full-time Administrative Assistant on his personal staff who knows what efficient financial administration is and can screw up the Property Manager to do his work, and can get Parish priests to submit their audited accounts regularly as prescribed and can even relieve the Bishop of some of the unnecessary and wholly fruitless interviews which take away a large part of his time. If he is a Presbyterian, he must be a man of known and proved probity, who will take the place of the Archdeacon in the old Anglican set-up. In our set-up there is no such person as an Archdeacon. But if the Bishop should be relieved of some portion of his administrative work at least, some such official is needed in every diocese. He will be the head of the administration of all the temporalities of the diocese. He will of course have little to do with the administration of the temporalities which will be handled by the pastors and their Pastorate Committees. But he will supervise their work. He will visit the parishes, make enquiries, inspect lands and all church property and see that the resolutions of the Synod are acted upon if they are practical and useful. It is essential that the man should have a working knowledge of account keeping, and should know something about lands and land records, and should not be too old to move about the diocese. If none of the senior presbyters in the diocese satisfy these requirements, I see no objection to a suitable layman being the Bishop's personal Administrative Assistant.

There appears to be no other way of making the financial administration of our dioceses more 'responsible' (which is just an euphemism for making them honest and Christian). If the Bishops are relieved of all purely administrative work, they will be able within a short time, by concentrating on heightening the spiritual level of their pastors and the laity, get the people to renew themselves spiritually. And then and only then the financial side of our Church administration will be all right. Till then it will be as irresponsible as it is at present if it does not become worse.

—IMPERTINENT LAYMAN

Diocesan Responsibility for Youth Work

Rev. FREDERICK SATYAM, *Dornakal*

Study of youth activities in our country and in the Church is a fascinating one. The present youth are totally different from the youth of a decade ago. They have become conscious of their share of work for the general welfare of their fellow-citizens in the country. What follows in the next few paragraphs comes out of my personal study and experience in some parts of the world.

Objective of Youth Ministry

The objective of youth ministry with which I deal in Dornakal Diocese is to help young people 'discover' life's meaning in the Christian context and to apply it in the world. In the word 'discover' I include the assimilation, reflection, perception, insight and experiencing of life's meaning. This process means helping young people realise the reason for their own existence in this world. People must discover the language of God. They must discover their own uniqueness, destiny and freedom through the loving word. They must discover Christ, no longer as an object of religion but as the Lord of the world.

The word 'apply' refers to the expression of their discovery, an openness to the different ideologies, and full participation in the church and in the world. To

apply also means living up to the expectations of the Master. This application of life's meaning must be daily.

We may note four inadequate philosophies or approaches to Church youth work. They are as follows: (1) The 'numbers' game. A great majority of church youth organizations take pride in the number of participants, as compared to the number last year, or at the last meeting, rather than taking pride in the personal success of each individual. (2) 'Street cleaning' (geographical philosophy). In this philosophy, the church's goal is to keep the kids off the streets, not to improve the quality of the programmes. (3) 'Keep them busy'. The church tries to keep the youth busy so that they will not interfere with the administration of the church. Youth are a threat to established adult church organizations, because youth are rebellious. (4) 'Future church'. In this philosophy the church mistakenly thinks that youth are the *future* of the church not realizing that youth are members of the church *now*. The old saying that 'Youth are the future leaders' has veracity, but the present youth do not accept this saying and demand an immediate participation in the affairs of the Church. None of these approaches is adequate, as what has already been said indicates. We shall look

further at a philosophy of youth ministry as we state basic principles for carrying it out.

Principles of Youth Ministry

It is essential for any organization to base its work and programme on certain principles. For developing the youth ministry, I have found these principles to be basic:

1. To make youth ministry most relevant, one should organize to suit one's own situation. Youth must plan according to their own needs.

2. Open-mindedness is an important ingredient of youth ministry. This can bridge the gap between the young and the old. This means listening as well as talking.

3. Youth ministry is ecumenical because Christianity emphasizes unity rather than differences. Co-operation, not competition, should be the life style. Youth especially are weary of denominational rivalries.

4. Youth are full 'laity'. Laity is derived from the Greek word (Leos) λεος meaning 'people of God'. Youth are assuredly a part of the people, 'people of God', though adults often fail to recognize this fact.

5. Youth ministry must allow choice. It should serve the different needs of different people. No two people are alike, and there must be variety to provide for individual differences.

6. One should appreciate one's own setting, that is, the context in which ministry is carried out.

7. One should be sensitive to the mood or feel of the youth group. This mood varies, and must be recognized.

8. One should establish immediate rapport with the pastor-parish relations committee. That is youth ministry cannot go its own way and ignore the rest of the parish.

9. One must make the best use of the leaders who are available.

10. A good way to begin is to survey and evaluate the existing organization and ministry to see whether it satisfies the needs of the young people or not.

11. The youth must become involved in programme-building and decision-making. We can no longer have a ministry planned by older people for youth.

12. One must remember always that one is working with people as they are, not as one might wish them to be.

13. One must also remember the indispensability of Christian love and understanding in all one's efforts in working with youth. Patience is necessary and patience grows out of real concern for those with whom one is working.

The youth are slightly less than one third of the total Christian population in our Diocese. (1,37,002 Christians in 1970).

This only shows that the work among the youth should be given due consideration in order to keep alive the total life of the Church. The Diocese has one youth Secretary and one full-time youth worker to organize the work among the youth. They have the assistance of a youth committee consisting of youth work secretaries and other members from the five church councils in the Diocese.

The youth worker has been instructed to visit all the pastorates, about seventy in the Diocese, with long distances in between covering an area of 30,000 sq. miles. It goes without saying therefore that this work needs careful planning and programme for producing any tangible results. The presbyters with the assistance of the pastorate youth secretaries have been faithfully conducting youth programmes—weekly or bi-weekly or in a few cases bi-monthly—covering Bible study, Prayer, Cottage visitation, Social service, Evangelistic work, etc.

The group church council has also a youth secretary

from among the full-time presbyters with rare exceptions. His work has mostly been sending out circulars and prescribing syllabus of lessons and a list of lyrics for memorizing and conducting annual youth competitions and rallies between the teams sent from pastorates into a central place or places once in a year, when the youth in the villages are a bit free from their field work.

The Diocesan youth secretary visits the Group church councils on invitation and takes part in rallies and competitions according to his convenience as he is also a full-time presbyter. He preaches at the youth services on particular Sundays.

During the year attempts are made to organize youth conferences at which relevant subjects are taught and discussed. There has been very good interest and response. It is a pity, however, that we cannot hold many such conferences owing to lack of funds.

We are, however, happy that this year we have been able to conduct Summer schools and work camps in three different centres in the Diocese at which young girls and boys studying in different colleges could be present for ten days at each centre. Interesting and useful subjects and courses like Bible study, Doctrine, Religions, Christian biographies, Youth work, social concerns, problems of college students and problems in the church, Secularism, etc. were tackled. Due importance has been given to discussions, debates, evaluation, etc. It has been an expensive affair, but the students met their own travel expenses. At the conclusion of the course the students expressed their desire to come together in this manner at least once a year to learn from one another.

The Diocese sends out selected young men for participation in the Synod youth programmes. One of our young men was a delegate to the 12th World Methodist Conference and Youth meetings at Denver, Colorado, U.S.A in 1971. He has had a year of study after the conference in the field of Youth work which is an asset to the Diocesan work. He is now set apart as the youth worker of the Diocese and it is hoped that under his guidance our youth work will prosper in the days to come.

The Diocese is attempting to produce a handbook on youth work and this we hope will prove to be useful in educating our youth and our church workers in this work.

A REQUEST

Fr. M. Navant, St. Peter's Seminary, Malleswaram P.O., Bangalore 560055, who is at work on a thesis on a topic related to the CSI, would like to get the following books at second hand from anyone who would be ready to give them away. The Editor would suggest that those who have copies but would not like to sell them may kindly write to him offering to lend them for a time to him.

1. *Church Union in South India—its Progress and Consummation.* A. J. ARANGADEN, Mangalore, 1947.
2. *The Pilgrim Church: an Account of the First Five Years in the Life of the CSI* by A. MARCUS WARD: The Epworth Press.
3. *CSI: The First Decade. An Account of the CSI.* RAJALAH D. PAUL, Madras, 1958.

Planning the Medical Work of a Diocese

S. E. PAUL*

The time has come for us to really plan our medical work in our Dioceses or Missions. So far we have been carrying on the medical work as it has been from the inception.

Medical work was started by the Missionaries as a pioneering work to care for the health needs of the community in places where such service was not available. Now the situation has changed and is still changing. There are large Government Hospitals in almost every place where we have our Mission Hospitals, and there are also many private hospitals. Hence, actually speaking, the pioneering work of making people conscious of the health needs of the community is over. The Missions have certainly achieved something here. Does that mean our hospitals have become redundant? ineffective? That is exactly what we have to decide when planning our medical work in a Diocese.

First, we must consider whether there is a need for a hospital now. If we look from the amount of patient load in certain hospitals, we may feel that there is a definite need. But why are these people crowding to our hospitals, or why are people not coming any more to our hospitals (when there is a very low patient load)? Some people come because they can get free treatment or, at best, cheaper treatment. But why come to Mission hospitals when they can get free treatment in Government Hospitals? The answer for some is that for free treatment they have to stand in larger queues and get only one day's medicine in Government Hospitals. They are lazy to go every day to the Government Hospital and so come to Mission Hospitals for free treatment perhaps for a week! Others say the medical care in Mission Hospitals is better and that doctors and nurses spend time with the patients and look after them well with a smile and personal touch which they lack in other hospitals except in Private Hospitals which of course mainly cater for the rich.

This brings us to the next question. Can we provide free treatment for all the patients who come to us? In the past when money was being sent from abroad (and Doctors and Nurses were paid by foreign Missions), it was easy to give free treatment. Can we give it now and survive? Does that mean Mission Hospitals are viable only with foreign grant? After so many years of Independence and Indianization of Mission Institutions it is a shame. What is our own charity towards our own fellow-men if we have to still pass on somebody's charity as our own? There is no point in hospitals existing with only foreign grant. So to be able to run an Institution on its own, the first aim in planning is to make the Hospital self-supporting. Self-reliance is an absolute necessity in organising any project of importance.

There is no point in running an Institution in India if after so many years it cannot be self-supporting. Otherwise it would be far better to close down and use the money for some other, better purpose. As we know, there is some medical care available now even if Mission Hospitals of this type did not exist.

Then we come to the question of how one can make these hospitals self-supporting. I feel first of all the hospital services should be such as to attract all classes of people. If the richer people come to our hospitals it is not for free treatment or cheaper treatment, but for higher

standard of medical care. As for personal touch and kindness, some of the posh Nursing Homes who cater for the rich have more of it than we in our hospitals. But we often see many of our Hospitals are headed or staffed by medical people who have minimum qualifications and who sometimes might have got into hospital service by local influence. If that is the case, the hospitals will have to exist by foreign grant and free medicines and carry on mediocre work. They can never be self-supporting. When richer people are attracted, hospitals can get some money which could be used to support the hospital to launch new projects and to give free treatment in deserving cases.

This brings us to the first requisite in making a hospital self-supporting, that is to secure the services of highly qualified and thoroughly competent professional men and women to head and to staff our hospitals. Most of the Catholic Hospitals have done this.

Can we get or attract such people to our Mission Hospitals as they are now? No, because, in planning and in staffing, our Missions and Medical Boards are totally ignorant of the needs of these professional men and women. We have, in our Committees, retired Senior Government Servants who drew fat salaries in their time and are now happily receiving pension, but when it comes to paying these professional men and women decently they say, 'If you want money, Mission Hospital is not the place'. In the days of Missionary doctors, even though they sacrificed a lot, we all know how they lived, compared to our standards then, and also when they retired they did not have to worry about old age as they had adequate pension to support themselves. In the same way, Indian doctors working in Government have the security when they retire. But for the Mission Hospital doctor there is no security when he retires. But even now, if better qualified indigenous professional people come, we want them to live on meagre salary and in small houses and to go on foot, while similarly qualified or even less qualified people are far better off. This does not mean money is the sole criterion. A Christian doctor must be a better doctor than a non-Christian, simply because he is a Christian. He must function more efficiently as a whole and if, by doing that, he becomes popular or increases his practice there is nothing wrong in doing well. But money and ambition should not become masters of him. We cannot expect the professional man, just because he happens to be a Christian, to receive meagre salary. He is doing his service by giving honest and effective treatment; that is his Christian service. He that is faithful in a little is also faithful in much. In planning, this concept of professional Christian men should be kept in mind.

The present trend and emphasis are on the shift from curative to that of preventive functions and from that of treating a few who come to hospital to caring for the whole community. We have had this theme discussed during the past few years from almost every platform where Christian medical groups meet. This emphasis is certainly in the right direction. If the Missions have completed their work of pioneering in curative medicine, now this is a new call and we must keep this in mind in planning our medical work.

From what we see, almost all these projects are financed by foreign donor agencies. It is true no preventive or com-

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munity health programmes can be self-supporting. We will have to raise funds for it. In planning our future medical programme there is no point in depending on donations from abroad, then there is no real charity. While it may appear reasonable to have capital grant to start such programmes, the aim should be to make the programme self-supporting. For this we have to rely on a stable, popular self-supporting base hospital which can use its surplus funds for these new programmes instead of wasting all on 'free' treatment and 'free' patients. It is not true now-a-days that a patient will have to die because a Mission Hospital

cannot give 'free' treatment. If free treatment is the only thing, it is available in the Government Hospitals. But Mission Hospitals should provide effective, efficient and honest treatment—for which many are happy to pay.

So, in planning medical work, the foremost thing is to make the medical work self-supporting, man the institutions with highly qualified professional men and women and retain them in the Institutions by creating suitable conditions and seeing that there is no interference in their work by non-medical committee members. A lot of good is ruined by such interference.

REPORTS

i. Church's Auxiliary for Social Action—New Delhi Famine Relief Report

At the end of March, 1973, CASA and the NCCI Executive Secretary were visited by Dr. Alan Brash of WCC and Jim MacCracken of CWS, for the purpose of establishing procedures for CASA's effective and meaningful involvement in the current drought situation. Following that meeting, CASA has moved in a major way to meet some of the human misery, on behalf of the Church in India.

The following points pertain:—

Budgets

WCC has given tentative approval to two CASA budgets. (a) \$ 7,700 has been approved for administration, to cover the hiring of over a dozen additional staff, the procurement of necessary vehicles and supplies, and the mobilization of existing staff. (b) \$ 300,000 has been approved for programme, especially for the establishment of Revolving Loan Funds for agricultural equipment, supplies and commodities.

Scope of Programme

CASA is currently doing relief work in most states of central India. Work has been going on for some time in the states of Bihar and A.P., primarily involving the digging of wells and building of bunding for irrigation. Recently a major programme was undertaken in Orissa, with support from WCC and the United Church of Christ/USA. This is a joint programme of CASA, the Sambalpur diocese of Church of North India, Government of Orissa, and the Rural Life Development programme—a local church-supported development body. The programme is under the supervision of the Calcutta Area Office. The primary emphasis of the drought relief work continues to be in western India, in the states of Maharashtra, Gujarat and Rajasthan. In keeping with surveys made by CASA, other voluntary agencies and state governments, this appears to be where the greatest need is located. A ban which had been placed on CASA's activities by the Government of Rajasthan, due to a misunderstanding regarding programme, has been lifted, and we are at work in Rajasthan at the specific request of the government. We have recently received special approval from USAID/Delhi to do relief work in Gujarat using PL 480 Title II food commodities. (CASA is not normally operative in Gujarat)

Food Supplies Restricted

CASA food supplies have been greatly restricted during the last month as 4½ million pounds of wheat consigned to

CASA was taken over at the port by the FCI for use in their own drought relief operations. This was taken with promise to repay in a few weeks. Repayment has not been forthcoming. This leaves CASA with a vast and serious food shortage. All possible pressure is being put on FCI; in the meantime, programmes in Madras and Calcutta areas are being informed that food supply routes have been interrupted and may not be rejoined for several months. This means many works begun will not finish before July; with the small amount of available food (about 3 million pounds) CASA is trying to maintain operations in western India.

Additional Food Expected in July-September

Large quantities of food are expected to arrive during the July through September quarter. Unfortunately this will be too late to have much effect on the current situation. Anticipated supplies include:

- 150,000 lbs. dried milk from Bread for the World
- 9 million lbs. wheat from Bread for the World
- 1 million lbs. wheat from CWS
- 1 million lbs. wheat from LWR
- 500,000 lbs. wheat from WCC
- 200,000 lbs. split beans from CWS
- 1 million lbs. vegetable oil from AID (PL 480 Title II)

CASA Food Purchases

Orders have been placed for quantities of an indigenous high-nutrition food called 'Nutri-Nuggets'. This is pre-cooked, readily available at low cost, and is helping to meet the deficit of imported commodities. However, because of the expenses involved, CASA's purchases are limited.

Role of Area Committees

Area Committees have been given full responsibility for guiding and supervising the relief work in their respective areas. They are permitted to approve Food for Work projects and Maternal-Child Health nutrition programmes (FFW & NCH) for up to three months, i.e. famine period.

Programme

The CASA emergency relief programme consists primarily of the purchase of tractors, pumps and other agricultural equipments, and the establishment of Revolving Loan Fund schemes for the supplying of seeds, fertilizers and other agricultural supplies. In addition, FFW projects are being maintained, primarily tied to water resources: digging of wells, construction of percolation tanks (providing

water to wells in the surrounding area), irrigation bunding, and the like. There is also some road-building and construction of school buildings. In addition, MCH kitchens have been set up to provide small children and pregnant and lactating mothers with adequate nutrition.

Co-operation

In all its operations, CĀSA works in co-operation with AFPRO, CARE, Catholic Relief Service, the Central Government and the state governments and the local churches in the area where projects are located.

Executive Secretary.

ii. Ecumenical Christian Centre

Youth and Worship

Why do many youth of today find no relevance in Church and Church worship?

To study this question which is affecting the life of the Church in a very big way and to explore possibilities of utilising the talents of young people for the betterment of Church and its neighbourhood, a one-day conference of priests, elders and young men and women of various parishes in Bangalore—Roman Catholic, Orthodox, Mar Thoma and Protestant—was held at the Ecumenical Christian Centre, Whitefield, on 24th March 1973. The fifty participants who attended the conference from fourteen city parishes were of the opinion that the Church was very reluctant to adapt itself to the needs of the young people and the changing situations around.

The discussions triggered off with the opening talk by the Rev. M. A. Thomas, Director of the Centre, who asked, 'Are we up to attract young people back to the four walls of our Church where we still have the traditional forms of worship and parish life or are we ready to change our out-look and go out in the service of the youth?'

The three speakers, Rev. Sundar Clarke, Mr. Peter Colaco and Mr. Alexander Devasundaram, pointed out that the Church services are boring to young people and not relevant

to life situations. But to sugarcoat it to attract young people will not serve the purpose as the young people are smart enough to lick the sugar and throw the content out.

In the group discussions the existing structures and character of the Church came under fire. However, they had great hopes about the Church and made the following positive suggestions:

Worship services and particularly sermons should be brief and related to life. It is better to inform the pastor about the needs and problems so that the pastor can touch on them in the worship and sermon. The possibility of having smaller prayer groups instead of crowding together in a big Church hall may be considered.

The Church should be able to provide sufficient opportunities for social services.

There were also views expressed advocating status-quo saying that a pastor has to cater to the needs of a mixed group of traditional old people, radical young people, mature and intelligent groups, illiterate people, women and children.

The heterogeneous group which participated in the conference showed the divergence of views existing in the present church life. The conference manifested the need for more open dialogues between the different groups at the parish level.

The Catholic World

Seminar on Tamil Liturgical Music

A seven-day seminar on Tamil Liturgical Music, 'Music and Worship', the first of its kind to be ever held, was inaugurated on May 1 by Archbishop Arulappa of Madras-Mylapore, here at St. Antony's High School Hall, Bon Secours Convent.

His Grace in his inaugural speech aptly pointed out the need for such a seminar in the present situation and expressed the wish for its every success. Fr. Ignatius Hirudayam, S.J., Director of Aikya Alayam, stated in his key-note address that, when dealing with liturgical music, we must pay attention to both tradition and modernity.

In the evening, the music school 'Aikya Geethalayam' was officially inaugurated by the Archbishop at the premises of Aikya Alayam (17 San Thome High Road, Madras-600004). Fr. P. T. Chelladurai, S.J., who is the Director of the School and also the Organiser of the Seminar, spoke of the twofold aims of the school: (1) to train our boys, girls, sisters and seminarians in the traditional music of our land, and (2) to help produce good liturgical hymns and compositions. Fr. A. J. Adaikalam, Prior of San Thome Cathedral Basilica, while congratulating the Director upon this new venture, explained how music and poetry are excellent means to instil into the minds and hearts of people healthy, noble and spiritual ideas and principles.

From May 2 to 7, a series of lectures were given by highly qualified persons:

Four workshops were held to study the present situation of Tamil music in our Churches and to find out ways and means to improve it in order to make it authentically Tamil and entirely sacred. On the last day of the seminar one priest, two sisters, one seminarian, one layman and one lady were elected from among the 76 participants to draft the Resolution and Recommendations given below:

1. Every effort should be taken to make our Christians understand that Tamil music belongs to us as much as to the Hindus:—

(a) Christian magazines and periodicals should stress the need and usefulness of using Tamil music for our liturgy.

(b) In schools and parishes greater importance should be given to typical Tamil music in various cultural programmes.

(c) Persons well versed in Carnatic music should come forward to compose devotional music and go to various places to propagate it and help people appreciate it through concerts and bajanas.

2. A committee consisting of persons well qualified in Tamil music should be formed. This committee should have the right to examine all the songs composed by various persons and to declare clearly their suitability or unsuitability for liturgical worship.

3. It is greatly desired that our bishops and priests

give positive encouragement and support to budding musicians.

—The New Leader

Scripture scholar lashes out at right-wing press

In a key-note address at the annual convention of the National Catholic Educational Association (NGEA) in New Orleans, Fr. Raymond E. Brown blasted the 'arch-conservative section of the Catholic press' for trying to usurp the bishops' authority to determine what can be taught as Catholic doctrine to youth.

He charged that the 'ultra-conservative or fundamentalist Catholics' of whom he was speaking 'have little or no scholarly respectability' and are reduced to 'journalistic abuse' in theological questions.

'They do not respect the positions of the Popes or the bishops who have permitted modern biblical and theological advances,' the Scripture scholar said: 'These Catholic fundamentalists denounce as heretical the freer Catholic positions that have emerged from Vatican (Council) II'.

Fr. Brown's attack will probably emerge as one the most serious challenges to the Catholic right wing in this country since the Second Vatican Council.

It comes from one of America's most respected Catholic theologians. At the age of 43 the Sulpician priest was awarded the Catholic Theological Society of America's Cardinal Spellman award as 1971's outstanding Catholic theologian.

—The New Leader

Letters to the Editor

STATISTICS—PLEASING AND NOT SO PLEASING

Dear Sir,

I was reading the Silver Jubilee Number of the *South India Churchman* with a feeling of jubilation. I entered 'Facts and Figures' (as at Jan. 1970) in my scrap book. Here are some of those figures:

We are: *Church Workers*: 19* Bishops, two Assistant Bishops, 960 Presbyters in Pastoral work, 106 Presbyters in other work, 2,777 people doing full-time evangelistic or Pastoral work, 8 full-time youth workers;

ii *Church Workers in the Healing Ministry*:

209 Doctors and 1644 other medical workers. There are 60 foreign medical workers; and

iii *For Education*:

We have 14 University Colleges and 695 College Teachers, 143 secondary schools and 9407 teachers. We have also 19 Teachers training institutions and 24 Industrial, Agricultural and Professional schools.

This is indeed a splendid array and we should justly feel proud of our numbers. In fact, our total membership as in January 1970 stood at 13,765,524. Aren't our figures impressive? Thank God, the Church is marching like a mighty army gathering power and strength each year. We are nearly as many as the total population of Kanpur. We have good reason to feel happy.

The *South India Churchman* is the voice of the C.S.I. I always make it a point to request members who can afford it to become subscribers to the *SIC*. But the going is painfully slow. Can we not, like the N.C.C. Review, give the *SIC* to Indian Ministers and mission workers for a slightly lower price? We need to increase our subscribers. Meetings of the Synod and the Diocesan Councils are the best places for campaigns to increase the subscriptions and the *SIC* can also make itself a little more attractive by giving the people what they want. Why not take a straw vote?

Do you know our subscription figure stands as low as 900. This is hardly .001% of the people who can read English in our Church. I am sure, with a little effort, we can do better.

Bellary

O. SIVARAMIAH

SPLITTING UP THE PRESENT EPISCOPAL RESPONSIBILITIES

Sir,

I have drawn attention elsewhere to the failure of the CSI bishops to pay full attention to their pastoral ministry and the need to integrate presbyterian synod, catholic diocese and methodist team ministry into small dioceses and pastoral episcopates including genuine pastoral care of cathedral pastorate.

In these days of specialisation, it is unwise to overload our bishops with administrative responsibilities which, as in the Indian Orthodox Church, should be an essential responsibility of laity, especially when our universities are turning out competent Masters of Business Administration who have often taken a concurrent course of Bachelorship of General Laws. Personnel policies may also be entrusted to competent specialists on Personnel.

For exercise of pastoral care our bishops should be elected entirely by the diocesan congregation with its constituent units voting as in American Presidential elections for a limited term of five years open to re-election and generally appointed elsewhere for both terms if possible. But this does not make them competent to judge theological issues. Without prejudice to the prophetic and apostolic ministry of unordained men like Sadhu Sundar Singh, we should respect the teaching authority of Serampore University and its theological faculties as well as doctors of divinity in our midst as specialists in studies theological. Hence we cannot give precedence to a merely elected clergy in the teaching ministry. Specialisation is changing the pattern of ministry available to the church and it would be a mistake to insist on the episcopal pattern of the middle ages in Europe for a dynamic situation in Asia.

This is even more clear in evangelism. Most of the CSI dioceses are languishing in the work of evangelism. If they are not busy with self-created problems in medical and educational fields, they attend to pastoral care, with very little time of diocesan administration being devoted to evangelistic work. I would envisage evangelistic dioceses with bishops appointed in such a manner that local Christians, regional synod, national Christian council and World Council of Churches have equal say in the choice of bishops for the evangelistic dioceses. Thus, while pastoral dioceses offer their best men for episcopal lead elsewhere in the same region, the evangelistic bishops would be selected as representatives of the universal church. Just as pastoral

* After Mysore became 3 dioceses

news from — THE DIOCESES

TIRUCHY-THANJAVUR DIOCESE

A Short Report of Diocesan Council held from 3rd to 7th April, 1973

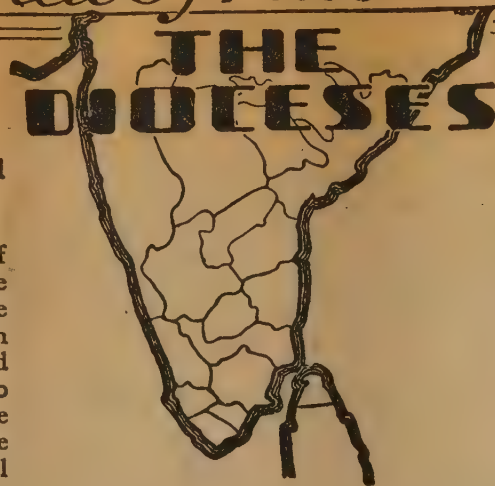
The Thirteenth Diocesan Council of Tiruchy-Thanjavur Diocese of the Church of South India was held in the premises of the Bishop Heber High School, Teppakulam, Tiruchy, from 3rd April to 7th April, 1973. About 200 delegates and visitors drawn from the different pastorates of the Diocese attended the Council. The central theme of the Council was: 'Jesus, the Saviour of the World.'

The Rt. Rev. Solomon Doraisawmy, Bishop of the Diocese, constituted the Council on the first day and delivered his presidential address. The Bishops of the local Catholic Church and the T.E.L.C. came to the Council and conveyed the greetings of their Churches to the Council.

For the offices of the Diocesan Council, the Rev. P. D. Peter, and Mr. Moses Xavier were elected Clerical and Lay Secretaries respectively for the next two years. Mr. J. Amaladasan was appointed Treasurer of the Diocese. The Rev. G. Gnanavasagam, the Rev. C. J. Daniel, the Rev. P. D. Peter and the Rev. George Gnanamuthu were elected Chairmen of the four District Church Councils of the Diocese.

Papers, prepared on topics dealing with the spiritual and economic progress of the Church, were read and discussed. Reports of committees were received and important resolutions passed. Members for the various Diocesan Committees which will carry on the activities of the Diocese in different matters for the next two years were elected.

Some of the highlights of the Council were the laying of the foundation stone for the construction of a Crèche for the



underprivileged children in Devadhanam and the farewell given to Rev. G. H. Launder who has served in the Diocese as Missionary for nearly forty years and is now retiring as Diocesan Treasurer and Property Secretary at the age of 65. His portrait was unveiled by the Bishop.

An 'At home' was arranged for the members of the Council by the local Churches. The Rt. Rev. Ambalavanar, Bishop of Jaffna Diocese, Ceylon, was the Chief guest at the function.

Arrangements for accommodation and hospitality to the delegates were well looked after by Mr. Moses Xavier, and Prof. D. Swamiraj and their team of devoted volunteers. The Council came to an end with the closing devotion and the blessing of the Bishop.

MADRAS

A colourful and meaningful Harvest Festival at St. John's Church—Vellore Rice for the Redeemer

The Church was turned into a way-side pulpit. Natural beauty met the people of God in the house of God with fruits and flowers, rice and paddy, ploughs and coconuts.

The order of service was got up by the Rev. J. Goodridge, and it was a most inspiring service. The children made

the service lively by illustrating the hymn, 'We plough the fields and scatter the good seeds on the Land'. A boy sat at a tractor, driving it, while another was holding a plough. Another boy came with a basket of seeds and scattered it, as in a field and a little girl came forward with a watering can to symbolise rain.

The people then came forward to present their 'Rice for the Redeemer'. The overflowing generosity of the people filled three sacks with rice in no time. Each family then presented its offertory and rice and received from the hands of two little girls, a little flower as a symbol of God's goodness and love.

Village Women's Classes Rally

On the 8th April, '73, the village Classes rallies for Serkadu and Central Church, Vellore pastorates, were conducted at Zion Hill and Central Church. 240 Women from 17 villages participated in the Rally at Zion Hill and 90 women from 6 villages participated at the Central Church. It was thrilling to see the women enacting playlets on Thomas, Ruth and Naomi and social playlets on sharing our gifts with our Non-Christian neighbours. The costumes were good and it gave an opportunity to the women to develop their latent talents. 'Sharing a gift' was a Christmas drama. One village brought a child's wooden crib and full size cardboard cut-out pictures of Joseph and Mary. Kummi, Kolattam and action songs were done well. One village performed a butterfly dance using attractive colourful nylon series.

There was group recitation of memoriter passages. Lyrics were sung though not sweetly but from memory.

In both the centres Women's Fellowship prepared and served noon food and tea.

Naraharipet, Palmaner and Ranipet pastorates too had their rallies. Rallies will be conducted in other pastorates during this month.

(Continued from p. 13)

dioceses may be constituted for every ten thousand Christian population, evangelistic dioceses may be created for every fifty thousand or hundred thousand of general population. This would also give opportunity for the Church to choose some outstanding missionary bishops.

Total inability of existing episcopal bench to expound the gospel in any intelligible manner to Hindu or Muslim audiences is very clearly evident. It is a result of a phase of missionary activity whereby Europeans and Americans

confused Western culture with Christianity. And our pastors naturally are being trained for western culture both by ambition and curriculum.

Creation of separate hierarchies for these diverse functions may be one initiative that CSI should take to make episcopacy more acceptable to non-episcopal traditions.

Tirupattur

A. J. GEORGE.

Evangelising an Army

April 24th of 1972 was a day of praise and thanksgiving for the Christians in Korea. On this day a grand baptismal ceremony was held at the Drillground of 1977 Unit, when 4,490 soldiers including 88 officers accepted Jesus Christ as their Saviour and Lord. More than one thousand soldiers with 88 officers, one hundred and fifteen ministers from all denominations in Korea, the head of the ROK Army Chaplains and a choir from Young Nak Presbyterian Church were present on this occasion.

A campaign to evangelize the whole armed forces was started in January 1969 under the positive co-operation of General Han, the Commander of the 1st Army Corps, but later it became the concern of the Christians in Korea to evangelize the whole Armed Forces. At present 250 chaplains are working among the armed forces. The Christians in Korea have begun to realize the importance of winning the young soldiers for Christ. At every baptismal ceremony for the soldiers Christians express their concern by giving gifts of flowers, Bibles and donation for this work.

Winning the soldiers is important, but to help them grow in Christ is more important. Korean Church women have decided to provide copies of *Christian Home* magazine to every Christian soldier. It is not an easy task to provide a copy for each of the 6,00,000 soldiers; so far they have managed to give one copy of the magazine for a group of 80 soldiers. The women are trying to arm these soldiers both mentally and spiritually, so that they may become a more powerful army to achieve peace in our country and in the world.

Asia Focus

Church Health Services and the Nation

Participation in national health planning is easy if the basic motive for doing medical work lies in service to the people of the country. If, however, this is overshadowed by a desire for 'our' institutions to survive at any price, there will be conflict. If church institutions provide mainly curative and inpatient care when the emphasis is on the health of people in their own community, there is more cause for conflict.

Unity in diversity is obviously the answer if the churches are going to



participate together and with the government.

Lastly it is important to recognize that the Church's main asset is its people. Are mission-and-church-owned-and-administered institutions essential in order for Christians to make a contribution to health care? Is not the Christian health worker in a mission situation no matter who owns the facilities or pays his salary?

This question was faced squarely and answered in the affirmative by the church in Papua, New Guinea, which seconded one of its doctors to replace the author as the liaison between churches and government. This left the sisters in-charge of the health centre-hospital where he worked, and some people did not fully understand the decision. The majority, however, are ready to participate and pool their resources with those of the government to provide the best possible health services for all the people of the country.

Power and Development

Geneva—Fundamental to any discussion of development is the question of power: who has it, how they use it for whose benefit. The World Council's Commission on the Churches' Participation in Development (CCPD) faced this issue head-on by calling a consultation on 'Power and Development' at the beginning of March and by choosing to hold it on a Caribbean island often cited as a model of development—Puerto Rico.

The theme of the meeting was political action for social change. It involved an examination of existing power-structures and their manifestations, leading to a discussion of forms of political action to challenge them that are appropriate for the Church, for ecumenical groups and for the World Council, including CCPD, especially in North America and Western Europe. Among the broader questions that underlay the consultation were the following. How can a countervailing power be built up to challenge the existing power structure? And what role can church and ecumenical groups play? How can the established

churches, now part of the status quo, be turned on to the new ecumenism and accept the obligation, from a Christian standpoint, to engage in political action for social justice?

What is an appropriate style of political action for the new ecumenism? What are its concrete implications for those who adopt it?—What are the priorities for action by churches and ecumenical groups? Are they similar in different countries, regions and continents?—If national groups can agree on joint action, what should be their main international focus?—How can priests and pastors be turned into animators of the people? And how can the World Council stimulate and assist them?

—To what extent can the mass media be expected to put across the new ecumenical message of development to a wide audience? Are other means necessary?

As more and more Third World countries turn inwards to policies of self-reliance, even cutting their links with the Western World, how will their supporters in rich countries adapt to this situation?

A major question that kept cropping up in various groups (and formed the central issue for one of them) was the advisability of a moratorium on all church aid to the Third World. Although no consensus was reached on this or many other proposals, the attention it gained at Puerto Rico indicates it is likely to be a major talking point within the World Council and among ecumenical groups.

Limited Expertise: Criticism of attempts to embark on a serious analysis of such subjects as multinational corporations or the communications media, about which the group as a whole could muster only limited experience and expertise, came from various European participants. They resisted a fragmentary approach to a wide range of complex problems involving attempts to understand and take a stand on them all in a few days. Instead, they favoured a more pragmatic approach that would identify priorities and seek to come up with a series of practical proposals on each. Their view, however, did not gain favour with the majority.

Those who had hoped that the Puerto Rico consultation would result in an agreed statement of development philo-

sophy or principles and a set of action proposals were doomed to disappointment. Ideological differences, as well as other factors (culture, background, professional training and so on), made this impossible. Unanimous or not, the many proposals that came out will serve as a useful basis for follow-up action by the World Council, by churches, ecumenical groups and individuals.

Yet it would be selling the consultation short to judge it merely on the proposals that emerged. Its main value, in the view of most participants, lay in the rewarding interchanges within groups and between individuals which would not otherwise have been possible, combined with the sense of urgency in tackling questions of power and development that each participant will take back to his own constituency.

This Month

Memphis, Tennessee, USA—Church union in the United States, following the 11th plenary meeting of the Consultation on Church Union, can best be summed up as full-speed ahead on everything except structures.

Delegates from eight denominations representing some 22 million Protestants took steps to bring to a vote in their churches what appears to be strong agreement in matters of faith, worship and ministry.

But after listening long and hard to three years of responses to the proposed Plan of Union, they found an 'unreadiness' on structure. Thus they decided to engage in a variety of experimental relationships, particularly at the local level, from which suitable and more flexible structures for a united church might emerge.

—EPS.

Price of Progress :

In Sweden trees have stopped growing in forests affected by sulphur-containing industrial waste gases, and the acidification of the soil due to contaminated rain water is causing many of them to die off.

The natural system of the oceans is vitally important to man. The oceans belong to the whole of mankind and yet they are in the process of being infected by a very few. According to the latest figures, five-sixths of the oil polluting them comes not from shipping but from the motor-car engines of the rich industrial societies. When the oil is changed it is not collected and reused but is dumped into the sewage pipes and is carried by the rivers to the sea.

These facts and relationships were all brought out by one of the groups at the 'Price of Progress' consultation.

The Ecumenical Institute of the World Council of Churches organized this International gathering as a contribution to the process of awareness-building within the churches. Their recommendations concerned practical and theological questions as follows: the churches should support citizens' groups for protection of the environment which already exist in certain countries, help to extend this movement to other countries and organize it on a world-wide scale. The churches are in a position to create new relationships and speak to groups that cannot easily be reached by existing movements and groups.

The organization of mankind into states is in itself part of the general crisis; for the states also pollute the environment and obstruct the way to just solutions. The role of non-governmental organizations, which began to emerge in Stockholm, has since become quite clear to informed observers. A world government such as many people are now demanding is neither an imminent prospect nor a guaranteed solution. What is needed is the co-operation of all mankind, and this has to be organized in all the areas where it is possible.

Development planning and co-operation at government level frequently ignore the human element and the problems already present or which may arise; planning based exclusively on statistics often leaves no room for considerations of social justice and the quality of life; development aid through government channels does not reach broad sections of the population in the developing countries.

Therefore the churches should set up a planning group responsible for a large region in one part of the developing world. This group could consider all the problems and inter-relationships involved. It should try, by means of expert knowledge and advice, to gain a voice in the actual development with a view to planning a new pattern based at long last on human considerations and not oriented towards economic growth alone.

—EPS.

Post-Bangkok Assessment Guides CWME'S Planning

Geneva—'At Bangkok we discovered dimensions of mission that we did not know before', said a member of the Commission on World Mission and Evangelism's Executive Committee at the first meeting of the committee since the Bangkok Assembly.

Despite fears expressed earlier about the theme 'Salvation Today', Bangkok

provoked such a basic discussion that it has had a salutary effect in many places, not least on the deliberations of the Executive Committee when it met here April, 24-27.

In his director's report the Rev. Emilio Mastro summed up as follows: 'Bangkok gave us a new understanding of the different ways in which we can help the churches in the living, the celebrating and the proclaiming of the salvation that is ours in Jesus Christ. Bangkok showed us the *broad* meaning of salvation today in the liberation of mankind from every form of slavery; it pointed us also to the very *specific* meaning of salvation through the cross of Jesus Christ.

'To work for salvation, then, is to share in the whole struggle of men and women for their own liberation; it is also to invite them to know that a quality of life which arises from a conscious, personal relationship with Jesus Christ and his teachings.'

Following up various leads given by the CWME Assembly at the beginning of the year, the Executive took several initiatives. The programme Ecumenical Sharing of Personnel, sponsored jointly with the Commission on Inter-Church Aid, Refugee and World Service, was taken more seriously than ever before. A significant item was added to the budget to implement experiments in this field.

Much time was spent discussing the commission's responsibility for evangelism. Keen interest was expressed in the Lausanne Evangelism Conference to be held in July, 1974, and staff were urged to contribute wherever possible to its realization. Top priority was also given to strengthening regional and national councils of churches. The liberation of rural and urban peoples was seen as indissolubly linked. Thus it was decided to relate rural concerns with those of urban industrial mission with a possibly expanded secretariat in this area.

The Executive Committee warmly commended the work of the Commission's sponsored agencies. These include the Theological Education Fund now in its third mandate, the Christian Medical Commission which is half way through its first, and the Agency for Christian Literature Development now preparing for integration into an expanded World Association for Christian Communication.

However, questions were raised about continuing the pattern of special agencies and funds, and the Committee started a process of reassessing the agencies' work and future in relation to the ongoing life of the Commission and the churches.

—EPS.

Jehovah's Witnesses Banned in Kenya

Nairobi—Kenya is the second African country to ban the Jehovah's Witnesses. The banning order published in the government gazette listed six other sects and societies also prohibited.

Earlier this month Minister of Home Affairs Daniel Arap Moi said freedom of worship was enshrined in the Kenyan constitution. But 'there is no room in Kenya for those who create panic in the country under the pretext of religion'. First country to ban the Witnesses was Malawi, from which thousands fled to neighbouring Zambia claiming they had been persecuted and beaten.

—EPS.

Four Dissident Baptists Sentenced

Moscow—A court in Byelorussia has sentenced four 'evangelical baptists' to prison terms for giving children illegal religious instruction, according to the newspaper *Sovetskaya Byelorussia*. The four are Lidiya Korzhanets, Nina Masyuk, Yevgeni Silchukov and Ivan Trukham. They had been tried in Soligorsk. Although all religious communities are required by law to register with the state, the four belonged to an unregistered sect. Silchukov had served a prison term beginning in 1967 for encouraging Baptists to break the law. Upon his release in 1970 he became head of the unregistered sect.

—EPS.

Churches' Role in Broadcasting Stressed

Yaounde, Cameroun—Twenty Protestant and Roman Catholic broadcasters in French-speaking Africa have affirmed the importance of the mass media in communicating the Christian gospel to all men in their daily life. Further they pointed to broadcasting as a fertile field for ecumenical collaboration and asked the churches to play a more effective role in this area. Their statement came at the end of a four-week training course for religious broadcasters sponsored jointly by the World Association for Christian communication, the Roman Catholic organization UNDA and the All-Africa Conference of churches.

Specifically the broadcasters asked the churches to devise a better system for granting scholarships in this field and for better production facilities for religious radio and TV programmes. It was decided to set up a coordinating office in Yaounde to facilitate communication among French-speaking broadcasters.

—EPS.

Roman Catholic—Bible Society Agreement in Sri Lanka

Roman Catholic and Protestant scholars have been at work for the past nearly ten years on a new and thoroughly readable text of the New Testament in Sinhala.

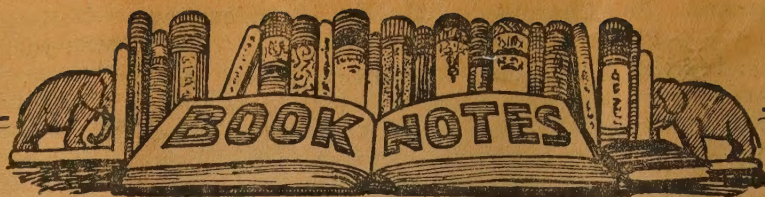
Working from the Greek New Testament published by the United Bible Societies, the translators found nothing to keep them apart in the matter of the text itself, a text accepted by Rome.

They were, however, divided on the emotion-laden issue of a number of basic terms and proper names. Catholic devotion and Protestant piety clung tenaciously to their particular traditions of translation and transliteration. Five crucial ones remained at the turn of the year. These were resolved at the end of the last month, an event marking the dawn of a new era of inter-confessional co-operation in the Island and beyond.

Ceylon Bible Society.

A Sermon, producing immediate concrete results, was preached by the Rev. Henry Rust at Wellesley Congregational Church, USA, on the occasion of its 175th anniversary. Said Mr. Rust: 'Wouldn't it be great if the Village Church in Wellesley could build the Village Church in Umtali (Rhodesia) as our anniversary gift? What is needed is US \$3,000 for bricks and mortar and wood for this building, which will be a community centre, a service area and a place for worship'. By noon that day, more than \$2,000 had been received and pledged. A total of nearly \$4,000 was reached a few days later and the money sent to Rhodesia.

Reformed Press Service.



TOWARDS INVOLVEMENT

by D. A. THANGASAMY

Pages: 184, Price: Rs. 9.50

The publication of *Towards Involvement* is an event in the Laity Movement in India. Its author, Prof. D. A. Thangasamy, is one of the well-informed people in Laity Training.

Laity Trainers are more and more becoming convinced that 'Lay Training' is an 'Educational Task' of the Church. So much so, the Christian Educators who have hitherto been limiting Christian Education to 'younger age groups' are now including 'adults' in their scope of work.

The wholeness and the wholesomeness of 'Towards Involvement' lie in its dealing with both the 'Theory and Practice' of Laity Education. Mr. Thangasamy, an educationist himself, has drawn extensively also from the papers prepared by about a dozen other eminent men, on the Laity and brought out this book as a 'Manual' which is a must for every Christian Leader.

The progression of the book is starting with a theological understanding of the Laity, the meaning of faith in God and Jesus and the Challenge of the Bible in Part I, moving to the Challenge of the World in Part II and providing the tools in the hands of the Laity Educator in Part III for action.

The chapter on 'The Laity', together with the three Bible Studies given in the following chapters bring a new understanding of the nature and the mission of the church. It helps a Christian to rediscover his unending privileges in the Church—not in assisting the pastor within the four walls of the Church—but in being the Ambassador of Christ out in the World. And it advocates 'theologically alert laymen' as the form of the Church's witness in modern India.

The last chapter providing suggestions for programmes and organisation receives equal attention as the earlier chapters on 'matters of faith'. A leader of the

Christian Church who is searching for guide-line material to mobilise the Church for Christian witness will discover in *Towards Involvement* the potential he has been looking for and chapter 11 will set the coin rolling.

Towards Involvement is a Tool Indeed.

D. POTHIRAJULU

Convener of the Committee
on Lay Training,

Tamil Nadu Christian Council, Madurai.

THE HOLY SPIRIT AND THE CHURCH

By THE RT. REV. LESSLIE NEWBIGIN

'Conventions' have become popular in the Tamil church today and seldom are the occasions used for expounding the message of the Bible on elements of the Christian faith or on controversial and misinterpreted themes. Bishop Newbigin ventured in Madras to arrange a 'convention' to 'study our Bible together' for understanding what the word of God has to say on the Holy Spirit. The meetings were well attended and the message was well received. The three addresses given then are made available for a wider audience through this book.

The first chapter deals with the coming of the Spirit. The Spirit comes as an empowering spirit, and as the source of insight and skill, for a limited period. In the N.T. the spirit is given to a company of people, not to individuals, to the church for ever and not as a temporary phenomenon and is given as a gift of the crucified Lord, a gift to the Church to fulfil its mission, 'The Holy Spirit is a missionary Spirit'. The spirit is closely connected with forgiveness also.

Heretical teaching in the Church and misinterpretation of the passages on tongues and the gifts of the Holy Spirit

are borne in mind as the working of the Spirit is dealt with in the second chapter. Certain wrong positions are clearly brought out in the discussion. 'I belong to so and so' is following the flesh of the Spirit. The primary test for the presence of the Spirit is not the gift of tongues but the testimony that Jesus is the Lord. The distinction of first accepting Jesus as Lord and then as a second step receiving the Spirit or the distinction that love is not a gift of the spirit but a fruit of the spirit, the Bishop vehemently affirms, is unbiblical.

The final chapter deals with the spirit as the ground of hope. The exposition of the misunderstood chapter 19 of Acts confirms the N.T. teaching that baptism and the Holy Spirit belong together. Acts 8 is the only place in the N.T. where baptism is separated from receiving the spirit, but this is again to be understood in the unique situation of extending Christian fellowship to gentile Christians.

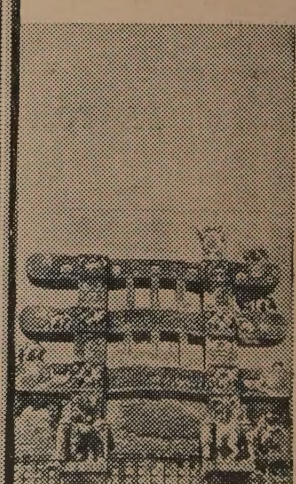
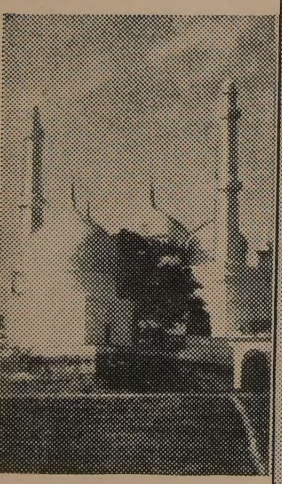
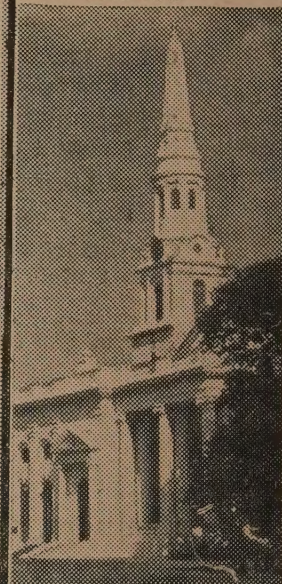


A careful study of Rom. 8, the most important chapter on the Spirit, reveals that life in the Spirit is a life which looks only to the risen Jesus instead of resting its confidence in man's goodness. The gospel is not just about changing individuals but also about changing the world. And the Spirit gives us courage to participate in the ongoing struggle of changing the world. The spirit is the basis of our hope.

Surely the Holy Spirit's working is not limited within the visible barriers of the church. The bishop, it seems, has intentionally limited the scope of the talks to the working of the Holy Spirit within the church. But some discussion on the other aspect also would have been desirable.

The book offers good study material for parish study groups, revival meetings and Sunday pulpit preaching. One hopes that translations in Indian languages will be soon forthcoming.

Madurai

S. AMIRTHAM



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